

Febr. 19, '76.

Kornelijnhorst 100
the Hague

Dear Sarah,

Thank you for your kind letter and with pleasure I would like to discuss your Dhamma points. Did you receive a copy of my 'Abhidhamma in Daily Life' (the 'Green Book')? If not, ~~as~~ I'll send you a copy. Did you receive while in the East, my Letters from the Hague? Also of those I still have copies. Mental Development is all given away and it seems there are plans in the future for reprint together with book one, but I have no idea when. The Dhamma study group looks after these things. I do not go to England so soon, but if Phra Dhammadhāro would go, I would make it an opportunity to go as well for a few days. Then I would let you know. There is a Dhamma friend in England you would like to enjoy meeting: Mrs. Eunice Andrew, 1 Groveside cres. Clifton Village, Nottingham. She goes to Bangkok almost every year and knows the Dhamma study group, she is very interested in the Dhamma.

Point 1: Does *vipāka* have to be the result of a deed or can it be the result of a mental process as well?

With mental process you probably mean process of cittas. In a process of cittas there are akusala cittas or kusala cittas at the moment of javana. Now I do not know how much you studied of this, but you would find it in the Green Book. Akusala cittas ~~are~~ can motivate deeds, but they do not always motivate bad deeds, sometimes there are just thoughts which do not have the intensity of a akusala kamma. When they motivate deeds such as stealing, killing or lying which can then be 'deeds which are accomplished' (kamma patha), then there will be a result later on in the form of akusala *vipāka*. Also when bad deeds are done, these deeds are done within the course of mental processes, by akusala cittas, which always occur in processes of cittas. We cannot say akusala *vipāka* is the result of a mental process, it is the result of kamma which occurs in a process of cittas. There are also kiryacittas and *vipakacittas* (results of other kammas) before the moments of javana, that is, the moments of kusala cittas or akusala cittas.

As regards kusala cittas: these can apply themselves to dāna, sīla or bhāvanā (mental development). These cittas are kusala kamma and bring kusala *vipāka* as their results. When you appreciate kusala (wholesomeness) of other people, there are kusala cittas at the moments of javana and these cittas are actually kusala kamma which will bring a pleasant result.

point 2: Whether mental feeling can be *vipāka*. Whether the experience of mental objects is also *vipāka*.

Mental feeling: feeling is always *nāma*, it is mental, it is a kind of experience. We call painful bodily feeling and pleasant bodily feeling bodily, because they are conditioned by impact on the body, that is all. Also these feelings are *nāma*, different from *rūpa*. They accompany body-consciousness, the *citta* which experiences tactile object. Body-consciousness is *vipaka*, so ~~is~~ the 'bodily' feeling which accompanies it. Seeing, hearing, smelling, tasting are also *vipaka*, these *vipakas* are always accompanied by *upekkhā*, indifferent feeling. This indifferent feeling is also *nāma*, it is 'mental'.

When an object is experienced through the mind-door, it is experienced by the mind-door averting-consciousness and then by *akusala cittas* or *kusala cittas*. Thus, at such moments there are no *vipakacittas*. (Let us not speak about *tadaramma*, which can arise in the mind-door process and which are two more moments of *vipaka* which 'hang on' to the object, but these do not always arise). Generally ~~these~~ *cittas* which experience an object through the mind-door and which 'think' about it are *kusala cittas* or *akusala cittas*. Thus we can say: when seeing, hearing, tasting, smelling, tasting, experiencing tangible objects, there is *vipaka*. These moments of *vipaka* are very, very short and most of the time we do not know when there is *vipaka*, and when we are attached to the *vipaka* (*akusala cittas* already) and when we have aversion towards the *vipāka*. Without awareness we cannot tell when the *citta* is *vipaka* and when *kusala* or *akusala*.

For instance, when there is seeing, there is the experience of just visible object through the eyes, what appears through the eyes. But are we sure what seeing is? Do we not confuse it with visible object, which is *rūpa*? Different from the *nāma* which is the experience of visible object? Seeing is the experience of what appears through the eyes, only that, it does not think of the meaning of what is seen, does not pay attention to different colours, does not dislike or like. So long as we do not know what seeing or what hearing really is, we do not know what ~~is~~ *vipaka*. All the theory of the *Abhidhamma* is very empty without practice.

Bodily painful feeling is *vipaka*, but don't we confuse it with aversion towards pain, which is *akusala*? Without awareness we do not know any moment of *citta*.

As to *vipaka*, it is hard to tell whether the seeing is *kusala* *vipaka* or *akusala* *vipaka*. There are so many moments of seeing and

'join' them together and this is not the way to know realities. Besides, we are sometimes attached to unpleasant objects and have aversion towards pleasant objects. Moreover, seeing knows only visible object, it does not see a table or person, it does not know anything else but what appears through the eyes. Who can tell whether it is pleasant or unpleasant? We should not try to know whether vipaka is kusala vipāka or akusala vipāka. Even while sick, we think we can know akusala vipaka through the body, but is this not mixed up immediately with our aversion?

Point 3. How can we differentiate between vipaka and kusala citta and akusala citta which are accumulated? Point 4 is connected with this: Whether both kamma and vipaka arise as a result of our accumulation. I think the trouble is with the word accumulation. Citta accumulates akusala kamma and kusala kamma which can bring results later on, just because kamma is accumulated. Each citta which falls away is succeeded by the following citta and does it is possible that accumulations are carried on.

Citta does not only accumulate kamma, it also accumulates defilements (kilesa). Don't we have many latent tendencies of greed and hatred which can come out suddenly? When we are asleep sound asleep and not dreaming, the cittas are not kusala or akusala,

there are bhavanga-cittas (life-continuum). When we wake up there can be akusala cittas or kusala cittas. This shows that these tendencies are carried on from citta to citta, also when we are sound asleep. How can we explain that there are suddenly all kinds of akusala arising, unless we have these tendencies accumulated? When conditions are right they come out in the form of akusala cittas and even akusala kamma.

When we use the word result we mean vipāka, result of kamma. We can say: due to our accumulated tendencies akusala cittas arise any time.

Point 5: Some people have ~~happiness~~ blissful ignorance about dukkha in life, this in contrast to those who have developed pāññā which knows dukkha. I do not get your point, you ask what is better.

Only the sotapanna who has attained enlightenment knows the truth of dukkha. Non ariyans can only speculate about it. Knowing dukkha means: knowing impermanence of nāma and rūpa through experience, not by thinking about it. What is impermanent cannot be real happiness. The eye is impermanent, ~~happiness~~ the eye is dukkha. seeing is impermanent, seeing is dukkha. But we can only say this, these are just words, speculation. It is best at least to start developing the pāññā which knows nāma and rūpa as they

are, ignorance is never really blissful. How to see nāma and rūpa as they are? First know the difference between nāma and rūpa. When there is sati, seeing now can be known as just the experience of visible object, different from visible object itself. Hearing when it appears can be known as just the experience of sound, different from sound itself, which is rūpa. It is not 'I' who tries to know or who 'watches', then there is no detachment from the idea of self. But seeing can appear now, without we doing anything, or choosing anything. It appears quite naturally, is there no seeing now, experience of visible object? Hearing about the Dhamma can condition right awareness now of different objects. Then sati remembers, not we. We do not have to look in a special way or try to see something, or to look left or right, seeing is there already. So is hearing, it is different from seeing. This is the way that right understanding can be developed little by little. If there is thinking about seeing, all right it is just thinking, another kind of nāma different from seeing. We cannot choose what appears, what appears appears. If we try to do anything, we prevent ~~sati~~ the development of sati.

With kindest regards, let me know whether I got your points all right,

Nīra.